



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

A

DISCOURSE

DELIVERED AT THE FUNERAL

OF

PROFESSOR MOSES STUART.

BY

EDWARDS A. ^{Mass} PARK,
ANDOVER, MASS.

BOSTON:
PUBLISHED BY TAPPAN & WHITTEMORE,
114 WASHINGTON STREET.
1852.

Entered according to Act of Congress, in the year 1852, by
TAPPAN & WHITTEMORE,
in the Clerk's Office of the District Court of Massachusetts.

ANDOVER: JOHN D. FLAGG,
STEREOTYPER AND PRINTER.

DISCOURSE.

I. SAMUEL 2: 30.

THEM THAT HONOR ME, I WILL HONOR.

“God only is great.” He sitteth on his throne independent, — and needeth not the homage of the angels even. When Solomon had “builed an house unto the Lord,” he was overcome by the thought of having ventured to provide a resting-place for Him who filleth immensity; and with a subdued feeling he exclaimed: “Will God in very deed dwell with men on the earth? Behold heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!” So wonderful is the structure of mind, so mysterious are the sympathies between the Great Spirit and the intelligences which he hath made, that he is said to inhabit their praises, and he declares: “Whoso offereth praise glorifieth me.”

How shall we understand this mystery? In WHAT WAY can a child of the dust honor that lofty One before whom the heavens are unclean?

A heathen sage has said, that *to know God* is to glorify him. So majestic are the attributes of Jehovah, that a mind perceiving must admire, even if it hate them. The conscience of a fallen spirit approves of the virtue which the will rejects. God is exalted by the lost minds who believe and tremble.

Much more is he honored by men who piously seek to know, in order to love him. When the idea of his excellence is followed by the becoming affection, when every thought of his ways elicits the appropriate confidence, when the knowledge of his truth blooms into reverence for it, and bears the fruit of peace and good will, then is the Father glorified. One sigh of a penitent child is a nobler tribute to the divine praise, than is the largest knowledge of a seraph even. How complete, then, is the honor which God receives from the most capacious intelligence, sanctified by the fullest love; when every idea concerning him is enriched with an appropriate emotion, and every new thought occasions new and holier joys.

As Jehovah is honored by the mere fact of our intelligence respecting him, even if it call forth a reluctant homage, and still more by our free-will offering, that answers to the claims of our intelligence, so is he glorified by our endeavors to diffuse among other minds a like knowledge, with its cor-

responding love. A Christian scholar, contending with the infirmities of an emaciated body, leaving his sleepless couch that he may discipline himself for the studies of an anxious day, and closing his volume at evening, that he may gain some intermittent sleep for the relief of his wearied frame ; eating the bread of carefulness, that he may have a clear mind for interpreting the sacred page, keeping aloof from the busy haunts of men, that he may search out new motives for winning them to a life of godliness ; such a scholar offers his soul and his body as a burnt offering to the Lord, and by the sacrifice of his own ease, he persuades others to walk in the ways of pleasantness and peace. When a Biblical teacher allures young men to become, themselves, the instructors of the community ; when he inspires them with a love of the gospel, qualifies them to translate it into other tongues, instils into them an earnest desire to open this treasure before their wondering fellow men ; when he sends them forth, year after year, to the east and the west, the north and the south, earnest to make known what they have learned from him, such a teacher of teachers is himself a missionary, perambulating among the dark places of the earth, going from the wigwams of the West to the city of Constantine, and in a kind of moral ubiquity unfolding the varied truths which he has

gathered up in his still retreat. On one and the same Sabbath, through a hundred ministers, to Parthians and Medes, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia; to the strangers of Rome, Jews and Proselytes, Cretes and Arabians, he is speaking in their own tongues the wonderful works of God.

The principles of the gospel are disseminated among men, not more by argument, than by the authority of personal character. Hence a child of the dust may honor the King of kings, by associating religion and religious truth with those qualities which command the respect of the world.

There is a style of intellect which may be in itself no worthier than other styles, but it dazzles the observers; it strikes their imagination; it enforces homage. A man of marked subtlety and acuteness of powers, of accurate distinctions, and a scrupulous nicety of expression, is not fitted to carry captive the multitude; but they are surprised and borne onward by the comprehensive mind that generalizes extensively, and calls up illustrations from a multifarious reading; the mind that takes a wide range over all sciences, and sweeps through a literature in various and strange languages, and holds together the spoils of a vast learning within the grasp of a giant memory. When this man consecrates his genius to the

cause of the Nazarene, many troubled souls are comforted; the timid grow valiant in the cause of virtue, and praise their Maker for giving them a strong staff on which they may lean. "Not *many* wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." Still, it pleaseth him to give here and there a sovereign demonstration that all the riches of the spiritual world are his; that at his behest lie the resources of the most versatile intelligence, and he holds in his hand the hearts of the kings in the realm of mind, and turneth them whithersoever he will.

Nor is our Sovereign honored by the authoritative character of the intellect alone, which he consecrates to himself. There is a peculiar style of moral excellence, which, though it may have no more intrinsic value than other styles, is more fitted to attract the admiration of men to itself and to its great Author. There is a virtue in duly caring for the body; but the sympathies of the world will rather go with him who makes the

animal give way to the spiritual nature, and is not afraid to *use*, while he does not abuse his health, and perseveres in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, to labor for the moral improvement of the churches. There is a virtue in frugality ; but the multitude will kindle into the higher enthusiasm for a generous temper, and in their view the crown of a public servant is, that after a hard life he died poor. There is a virtue in a fitting deference to the opinions of the community ; but the masses of the people will raise their loudest shout for the man who braves public opinion in what he deems a good cause. Sooner or later, they bow before him who has a positive character, and who assails a favorite error or vice in high places ; who rushes forward amid obloquy, in defiance of a general ill-will, and is earnest for a seeming truth or grace, be it generally despised ; and is fearless of all who may resist him, and hears their reproaches and goes forward with his eye single on one mark, and when circumvented by their snares, forces his passage through them and gains the prize. There is a virtue in discreetness and prudent reserve ; but the hearts of men will open most readily to him who is frank and ingenuous ; who will rather lose his cause than spring a mine upon his adversary, and will be

ensnared into the loss of his estate or his fame, sooner than be guilty of one mean evasion ; who will retract his errors as guilelessly as he made them, and will expose all his foibles, and lay open the recesses of his soul gladly, rather than deceive the lowest of his race. When a man of such noble impulses blends his own name with that of true godliness, he is a jewel in the Redeemer's crown. He wins a large community to a devout life. He makes men feel that lowly Christians are the world's nobility. They honor God for him. He honors God through them. It may be that Simon Peter had no truer love than Bartholomew or James the Less, but he has associated religion with an intrepid spirit, and identified real piety with real courage ; and all times will pay obeisance to a manly boldness, and to the genius of the gospel, which makes the wicked flee when no man pursueth, but makes the righteous bold as a lion.

“Them that honor me, I WILL HONOR.”

God exalts them, in causing them to glorify him. Nothing can glorify that august Being, save what is itself noble ; and by everything which is truly dignified he is exalted, as the Great Spirit from whom cometh down every perfect gift. The chief greatness of man is summed up in his

virtue, and this virtue is itself an honor, and the virtuous man has obtained this honor from the Father of Lights, and is ennobled by the mere reception of that which, proverbially, is its own reward.

As we honor the Most High by a love to his truth, so he will crown that love with his blessing. It is one office of the Holy Spirit, to make fresh disclosures of his will to the earnest and trustful seeker. He is pleased by our honest search after all that pertains to his attributes. No *man* has a character that will bear to be thoroughly examined. The great distinction of God is, that all new discoveries of his ways will be discoveries of new excellence, and we praise him by our assured faith that the deeper we descend into the mine of Christian doctrine, so much the richer will be the gold and the precious stones found in those depths. His will is, that himself be known, not be hidden from observation. They who strive to know him, then, coincide with his will; and, seeking, shall find the wisdom which he gives in recompense of their toils. There is a sympathy between an inquiring spirit and every religious idea. That idea is like a magnet, drawing to itself the mind that inclines to learn of it. The appetences of a Christian scholar after larger and higher attainments in revealed truth, are a commendation of

that truth; as the bended branches of a house-plant toward the window, illustrate the worth of the light of day. Nothing can satisfy a true divine, but the word of God. In his extreme age his zeal remains fresh for this word. As he walks the streets he is old; but he becomes young again when he opens this volume, for this renews the strength of the faint. Amid the depressing maladies of a student's life, he finds his chief comfort in exploring these pages, for these are a medicine to the sick. The world is dark to him, but the Bible lies before him in illuminated letters. Foes rise up against him, but he loses himself in the contemplation of God. He is enveloped in the truth. This is his protection. And the very fact that the Scriptures have this variety of appeal to his varied sensibilities, that they are his defence amid peril, his lamp in the darkness, his companion when lonely, his staff when he is languid; the fact that they are everything to him in every want, is an encomium upon their value, as it proves them to be the word ever in season. Such a man, free from personal interests, superior to partisan schemes, sacrificing his old prejudices to the great Teacher, will be elevated into the true knowledge. He may err in an individual argument. He may mistake a minor interpretation. But we may rely upon the general tendencies of

his mind. The great principles of the gospel he will understand. This understanding is an appropriate reward for a hearty search. He who gives a healthful air to the lungs panting for it, and provides a fit satisfaction for every instinct made by Him, also "giveth to a man that is good in his sight, wisdom and knowledge and joy;" and has established it as an ordinance, that if an inquirer have a pure love for the truth, he shall be honored with a growing knowledge of it.

To a man of these generous aspirations after the highest wisdom, will be vouchsafed a good name among his fellow men. Even in this gross world, God will honor him for his spiritual tastes. Amid the ruins of the fall, there is still preserved in the race a respect for truth, and for those who seek the truth with a full heart. Men who hate the search, will gaze and admire. Deep-seated in the human soul, among its ineradicable instincts, is a reverence for an honest man, who studies to know God in order to become like him, and who becomes assimilated to him in order to know him yet more perfectly. Men may oppose such an inquirer; they may calumniate him, but the best part of their natures yields a homage to him, and they will garnish his sepulchre when he is no more. Even if the letters of his name be forgotten, his character will be venerated. The rever-

ence which is paid to a clear mind animated by pure desires, is paid to him in reality, though not in form, after his titles and even his residence have ceased to be recognized. The thoughts which he started into life will live on, and at last will find him out and pay him tribute. No literature is so permanent as the religious; for none is so intertwined with the enduring sensibilities of man. No poetry, no paintings, no sculptures keep their hold on the affections of the race, so long as those which are consecrated to Him who made our souls for religion. To this end are we born, that we may know and do the will of God. He, therefore, who enlarges our comprehension of that will, furthers the end of our being; and as men become the more mindful of their high vocation, they will be the more grateful to every one who has quickened their moral growth. The exile at St. Helena complained, that in a few ages all his mighty deeds would be honored with only a few sentences of the historian. But the histories which will be read in the Millennium, will portray the character and the influence of Augustine and Luther, with the vividness of a present reality. Long buried reminiscences of the good will then be revived. Then will be the first resurrection of those who have signally honored God. While the fame of the wicked shall be as the snow upon the river, the deeds of the

righteous shall be held in everlasting remembrance. .

But the highest honor of those who adorn the church of the Redeemer, is reserved for a nobler sphere. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." He that hungereth and thirsteth for divine knowledge, shall sit down at last to a perennial feast. He who has the most spiritual mind, is the best prepared for the world of spirits. There is a temple, where the fathers of the church are assembled as devout learners. There is a school, where great philosophers stand in adoring council. There is an arena, where the captains and the mighty men of the church militant rest from their warfare, and cast the crowns of their victory at the feet of the Prince of Peace. The elect minds of the church, the venerable doctors of divine science are collected there in a magnificent array, and have become like unto their great Teacher, for they see him as he is. Owen and Baxter are there; and strive together no more. Toplady and Wesley are there; and, forgetting their old contentions, unite in each other's hymns of praise. Heaven has long been attracting to itself, and continues still to draw up within its alluring walls, whatever is majestic and vigorous and graceful in

the church below. The clouds do not roll up the mountain and vanish out of our sight into the pure skies above us more surely, or by a firmer law, than our good men who honor their Lord, rise from our view to be honored by him.

When the Most High endueth any of his servants with rich and costly gifts, he requireth us to take note of them, and to say with the prophet: "Blessed be the name of God, forever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding." Let us now strive to gain a deeper reverence for his name, while we glance at the favors which he lavished upon the man whose form, on its passage to the grave, is for a brief hour detained in the sanctuary.

MOSES STUART was born in the town of Wilton, State of Connecticut, on the twenty-sixth of March, 1780. Like the majority of our clergymen, he was a farmer's son; and, until he was fourteen years old, had no intention of pursuing any but a farmer's life. His early field labors, although they did not give him health, were one means of prolonging his days. He looked back upon the farm

as one of his best schools, where were nurtured some of his most healthful tastes. In his extreme age, he remembered the eagerness with which, when but four years old, he read a book of popular ballads. At that early period, he had a fondness which never forsook him, for the creations of an imaginative genius. When a lad of but twelve years, he became absorbed in the perusal of Edwards on the Will. In his fifteenth year, he was sent to an academy in Norwalk, Connecticut, merely for the purpose of perfecting his English education. His preceptor was quick to recognize in him the signs of a masculine intellect, and urged him to prepare for a collegiate course. He began his Latin Grammar with a characteristic impetus. In one evening he learned the four conjugations of verbs. In another evening he mastered the sixty rules of syntax. In three days the principles of the whole grammar were in his mind, and he found himself a member of a class who had devoted several months to the language. While pursuing the Latin and the Greek, he attended also to the French classics. Several of his elder schoolmates had devoted many weeks to the reading of Telemachus. They ridiculed him for his attempt to recite with them at the very beginning of his study. He remained with them a day and a half, and was then transferred to a higher class.

In May, 1797, having been under the careful tuition of Roger Minot Sherman, he entered the Sophomore class of Yale College. At this period, his tastes were preëminently for the mathematics; but his thirst for all learning was intense. His physical system proved then, as ever afterward, unable to sustain the full action of his mind. One of his honored classmates describes "the identity of the youth of seventeen with the old man of seventy," and says: "The first composition which I heard him read, was in the same style, in its leading characteristics, as his last publication from the press." — "At our Commencement in 1799, he had the salutatory oration, which was considered at that time, the *first* appointment, and I do not suppose that a single individual of the class thought this distinction unmerited." Thus early in life he had a marked, positive, determined character.

During the year after his graduation, he taught an academy in North Fairfield, Connecticut; and during a part of the following year, he was the principal of a high school in Danbury, Connecticut. Here he commenced the study of the law. He soon left the school and devoted himself entirely to this study, in the office of Judge Chapman or Judge Edmonds, at Newtown. He was admitted to the bar in 1802, at Danbury.

In the legal profession, a brilliant career opened before him. In many respects, he seemed made for an advocate. He had a memory quick to seize the minutest facts of every case, and strong to retain the old precedents relating to them. He had a rare vividness of conception, by which he could bring himself and his auditors into the ideal presence of any scene. He had a fertility of illustration, and could present a single idea in so many different lights and shades, as to make the dullest mind both see and feel it. He had a singular readiness of utterance, and a quickness of repartee, and a forceful, authoritative manner* which would have held a mastery over the jurors, and baffled most of his antagonists. His legal studies exerted an obvious influence on his whole subsequent life. He ever delighted in examining points of jurisprudence. Thus was he led to cherish such an interest in politics as was enough to absorb an ordinary

The power of Mr. Stuart's elocution, is not readily understood by those who heard him in his advanced life only. An eminent critic, familiar with him in his youth, says that his Master's Oration spoken at Yale College in 1802, was requested for the press and published by the editor of the United States Gazette, in Philadelphia, and adds: "This was an honor unusual at that time. I must say, however, that the oration owed its success in part to the manner in which it was pronounced. No man whom I have ever known, has appeared to me his equal in the faculty of saying even common things so as to give them the air of novelties."

mind. He continued through life to preserve some familiarity with the decisions of the English courts; with the movements of the French and German parties; and was as conversant with the political details of our own country, as if he had been constantly in civil office. During the last few weeks of his continuance among us, he examined our relations to the Magyars, with as lively an interest as if he had been responsible to our national Cabinet for his opinion. It was a singular felicity with which, in the Professor's chair, he often referred to the principles of human legislation, for the purpose of illustrating the divine. He acquired a certain manliness and versatility of style from his perusal of the forensic orators, and he often advised men to study the noble science of the law, as preparative for the nobler one of divinity.

A few weeks before his admission to the bar, he was called to a tutorship in Yale College. "My love of study," he writes, "induced me to accept the office." He continued to perform its duties from the autumn of 1802 to that of 1804. A teacher of large experience, who was then associated with him in the college Faculty, has said of Mr. Stuart: "He excelled all men whom I have ever known in the same employment, for enkindling among his pupils an ardent zeal in their literary

pursuits; although his instruction, perhaps, was not better than that of some others." — "His great power was, in making a class feel that *something was to be done*. Even Dr. Dwight, whose influence in this way was wonderful, did not in this particular surpass Mr. Stuart." During the earlier part of his tutorship, the science of the law was ever in his mind. "I well remember," says one of his associates in office, "that he would often speak to me of some discovery he had made with regard to the origin of a legal formula, or of some mode of proceeding in the courts; or he would mention some new decision of which he had learned, and which he considered as settling some important legal principle." But soon a change came over the spirit of his conversation. He felt, probably, the influence of that religious movement which had so recently made the collegiate year of 1801–2 so memorable in the annals of New Haven. Of two hundred and thirty students, about one third, and among them the philanthropic Evarts, had become interested in the claims of the gospel. One day, desirous of procuring some appropriate book for the Sabbath, Mr. Stuart borrowed of the President, a volume of Macknight on the Epistles. That volume opened before the future philologist a new field of inquiry. At first his interest in it seemed to be

a mere literary inquisitiveness; soon he became absorbed in religious contemplation. His feelings were deeply moved. For a long time he resisted the new influence, but at last bowed his heart before God. There was great joy among the disciples, when so promising a mind yielded its prospective honors to the Redeemer. In the early part of 1803 he connected himself with the church in Yale College.

Under the direction of President Dwight, who entertained for him a high esteem, he now began to prepare himself for the work of a preacher. "After reading," he says, "Dr. Hopkins's System of Divinity, a number of President Edwards's Treatises, several of Andrew Fuller's, a part of Ridgley's Body of Divinity, and some of Mosheim's Ecclesiastical History, and a part of Prideaux's Connection, I was examined and licensed to preach, by the neighboring Association of Ministers." Thus narrow was the ordinary course of theological study in that day! Its present expansion is a result, in no small degree of his own efforts.

In the autumn of 1804, he journeyed for his health among the Green mountains; and having preached several Sabbaths at Middlebury, Vt., was invited to take the pastoral care of the Congregational church in that town. Having declined this call, he spent several weeks in supplying the pulpit

of Rev. Dr. James Dana, in New Haven; and, subsequently, of Rev. Dr. John Rodgers, in New York. "Soon after I had begun to preach in New Haven," he says, "the people made a movement to obtain the consent of their pastor, that I should be settled as a colleague with him; but when he had heard me preach several times, he strenuously opposed" the movement. Dr. Dana had been long known, as an opposer of the Edwardses, Bellamy, and Hopkins. But he could not resist the determination of his people to enjoy the services of Mr. Stuart. He was dismissed from his pastoral office. Mr. Stuart was chosen his successor with only five dissenting votes, and was ordained on the fifth of March, 1806. "His short ministry in New Haven, marks an era in the history of the church which he served as pastor. We might almost define his settlement as the date of a revolution. The old petrified order of things which had come down through the ministry of at least three successive pastors, and which was sanctified by the traditions of more than a century, was rapidly and effectually disturbed. Meetings for prayer and free religious conference, which before had been hardly known — meetings in the evening by candlelight, which before had been reckoned little better than a scandal, became frequent. A new religious vitality began to be devel-

oped in the church; a new seriousness spread itself over the congregation at large." So writes the present minister of that church,* and he adds that, during the three years and ten months of Mr. Stuart's pastorate, two hundred persons were admitted into full communion in the church, of whom only twenty-eight were received by letter from other ecclesiastical bodies. Wellnigh the whole ministry of this zealous man, was passed amid scenes of special religious interest. They fitted him for his literary life. He had, indeed, a rare combination of excellences for a pulpit orator. His voice, deep, sonorous, solemn, was like that of a prophet. His commanding and impassioned manner gave to his spoken words a power which they lost on the printed page. His language was copious, his illustrations were distinct, his vivacity of thought awakened men, his energy of feeling bore them onward. He seized a subject in its strong points, and held it up, simple, clear, prominent, until it affected his hearers as it obviously affected himself. He loved his work. His interest in preaching rose to enthusiasm. In despite of all his zeal for books, he devoted each afternoon of every week to the duties of a pastor.† Had he

* Rev. Leonard Bacon, D. D.

† Speaking of a negro, once purchased as a slave by President Stiles, Mr. Stuart was wont to remark: "That negro was the sexton of

remained in the pastoral life, he would have been what is now provincially termed a "revival preacher." Thousands in our cities would have continued to hang, as they once did, upon his lips. The common people heard him gladly. Dr. Porter of this Seminary, on listening to one of his sermons, almost forgot his usual care for the proprieties of the occasion, and had no sooner passed the threshold of the sanctuary, than he exclaimed aloud: "*This* is preaching the glorious gospel of the blessed God." The life of our friend's discourses was, Christ and him crucified. On the communion Sabbath, at the sacramental table, his emotions often choked his utterance, and he expressed his sympathies in silent tears. Many of his admirers, after the maturest deliberation, deemed it unwise for him to leave the sphere of a parish minister. But his field was the world. When his removal to Andover was proposed by Dr. Samuel Spring, President Dwight replied, "We cannot spare him." Dr. Spring rejoined, "We want no man who can be spared."

On the twenty-eighth of February, 1810, Mr. Stuart was inaugurated Professor of Sacred Lit-

my church, and the most happy man on account of his piety whom I ever knew. I used to call on him oftener than on any man in my congregation, and it did me more good to hear *him* converse on his religious experience, than any other man."

erature, in this Theological Seminary. "I came here," he says, "with little more than a knowledge of the Hebrew alphabet, and the power of making out, after a poor fashion too, the bare translation of some [five or six] chapters in Genesis and a few Psalms, by aid of Parkhurst's Hebrew Lexicon, and without the vowel-points. I had not, and never have had, the aid of any teacher in my biblical studies. Alas! for our country at that time (A. D. 1810); there was scarcely a man in it, unless by accident some one who had been educated abroad, that had such a knowledge of Hebrew as was requisite in order to be an instructor."* The youthful professor's acquaintance with the Greek language was far inferior to that now obtained in our universities. He was to be a self-made man. In about two years, amid all the heterogeneous cares of a new office and a new seminary, he prepared a Hebrew grammar, without the points, for the immediate use of his pupils. They were obliged to copy it, day by day, from his written sheets. In the third year, he published it at his own expense. To print a Hebrew grammar was then a strange work. He was compelled to set up the types for about half the paradigms of verbs, with his own hands. He

* Christian Review, Vol. VI. p. 448.

taught the printers their art. Is he not fitly termed the father of biblical philology in our land? Eight years afterwards, he printed his larger Hebrew grammar. This he soon remodelled with great painstaking, and published it in a second edition, two years after the first. Not satisfied with it, he reëxamined all its principles anew, wrote "some of it three, four, and a small part even seven or eight times over,"* and published the third edition five years after the second. Professor Lee, of the University in Cambridge, England, while speaking of this edition, says, "the industry of its author is new matter for my admiration of him."† When called to prepare a seventh edition of this work, on which he had already expended labor enough to fill up half the life of an ordinary man, he preferred to introduce the amended system of younger grammarians; and therefore, in his sixty-seventh year, he translated the grammar of Gesenius as improved by Roediger. As early as 1821, his enterprise had procured‡ for the Seminary a Hebrew press, then unrivalled in this land; and as early as 1829, he had at his command founts of

* See Preface to Hebrew Grammar, 1828.

† See North American Review, Vol. XXXVII. p. 295, and American Biblical Repository, Vol. I. pp. 776 - 786.

‡ Through the generosity of Rev. John Codman, D. D., of Dorchester, Ms., donor of the Codman press.

type for eleven oriental languages and dialects. The works which he sent forth from this press, gained the notice of scholars who had previously looked upon our literature with indifference, if not with disdain. He awakened a scientific interest in biblical theology.

When he began his course in the Seminary, he often consulted Schleusner's Lexicon, and was troubled by the German terms occasionally introduced into that work. No one could explain their meaning to him. His curiosity was thoroughly roused. At an exorbitant price he obtained the apparatus for German study, and in a single fortnight had read the entire Gospel of John in that language. A friend presented him with Seiler's *Biblische Hermeneutik*, and this work introduced him to the wide range of German literature. He felt himself to be in a new world. It was the suggestions and references of that one volume, which enabled him, through the liberal aid of the Trustees of the Institution, to fill our library with the richest German treatises then in the land. "Before I obtained Seiler," he writes, "I did not know enough to believe that I yet knew nothing in sacred criticism."* For ten years he performed the rugged work of a pioneer; and in his maturer life he often said, that he did not know how to

* Christian Review, Vol. VI. p. 449.

begin the study of the Bible until he was forty years old. For forty years he had been in the wilderness. He entered late in life upon the promised possession.

Nor was he merely alone, in the efforts of the first ten years of his professorship. To have been simply friendless, would have been to him a relief. But the anxieties of good men were awakened with regard to the results of his German study. He endured the whisperings of his brethren. Many of them met him with an averted face. "Solitary," he says of himself, "unsupported, without sympathy, suspected, the whole country either inclined to take part against me, or else to look with pity on the supposed ill-judged direction of my studies," "admonished by my bosom friends," — "warned of my approaching ruin," — "very-sensitive on the point of character," — "many a sleepless night have I passed, and many a dark and distressing day, when some new effusion of suspicion or reproof had been poured upon me."* Morning after morning, he sallied forth from his house at five o'clock, through rain, hail, snow, storm, and as his attenuated figure breasted the winds of our cold winters, it seemed a type of his spirit, encountering manfully the opposition not of foes only, — this were easily

* Christian Review, Vol. VI. pp. 455, 456.

borne,—but of friends. Night after night he repeated the sentiment which at the age of three-score years he expressed in a public prayer, and which many an ingenuous youth will hereafter read with a tearful eye: “God in mercy keep me, by thy Spirit, from falling,—from denying the Lord that bought me, and from refusing to glory in the cross of Christ! A poor, dying sinner has no other hope or refuge but this; and to forsake his last and only hope, when he is approaching the verge of eternity—would be dreadful indeed!”*

The time at length arrived for developing the influence of his communion' with the Teutonic mind. The Unitarian faith had acquired a dominant influence in our Commonwealth. Buckminster and Channing had commended it by the graces of their style, and by the beauties of their character. The celebrated Baltimore sermon had begun to attract a general admiration. At this crisis, Prof. Stuart published his Letters to Dr. Channing. The first edition was exhausted in a single week. Two other editions rapidly followed. Four or five were soon printed in England, with the highest commendation. His opponents acknowledged and admired his learning. His friends

* Christian Review, Vol. VI. p. 460.

confessed their error in resisting his German progress. They felt the importance of it for the church. "No," said the venerated Porter to him, "you could not" have written that volume, without your German aid. "You are in the right in this matter, and your friends are in the wrong; take your own way for the future."* Before this contest of the intrepid student, scarcely one of our divines was acquainted with German literature. He has made it common. With a great sum, he obtained for us this freedom. For it he endured a great fight of afflictions. But he fought a *good* fight. But he kept the faith. He came off a conqueror and more than a conqueror, through Him that loved him. Thousands of trembling Christians now triumphed in their strong deliverance. They honored him who had honored Christ. At this time, he entered upon a career of popularity as a scholar, which was perhaps unexampled in our religious annals. He disapproved of the adulation that was offered him. Such encomiums ought not to be pronounced upon a mortal.

Flatteries, however, more than frowns did not deter him from his studies. In a few years he published his Commentary on the Epistle to the Hebrews. At once this work was honored in the high places of letters, where so few of our theo-

* Christian Review, Vol. VI. p. 458.

logical treatises had been previously noticed. The most eminent scholars of Great Britain, have confessed their obligations to it. The North American Review predicted that it would be translated into the German language.* It was lauded as an American treatise had seldom been, in the German periodicals.† Within five years the Commentary on the Epistle to the Romans followed that on the Hebrews, and awakened a still deeper interest, not only among critics, but also among metaphysicians. It is unwonted for a treatise to touch so many salient points in the creeds, and to stir up so many classes of men. It reached the hidden springs of intellectual and of moral life. If some Expositions of this Epistle be more accurate than his, are many of them more learned? If some be more learned than his, are many of them more accurate? In originality of thought and feeling, it excels those by which it is surpassed in logical order and chaste style. It exhibits no more of piquant idiom, nor of good sense, nor of pious feeling than are to be found in some other Commentaries, but it exhibits an unusual combination of these excellences; of thoughts which are to be

* North American Review, Vol. XXVIII. p. 150.

† Although the preparation of this Commentary cost its author years of toil, yet he formed the plan of it in fifteen minutes, and wrote the entire first volume with a single quill.

remembered, with phrases which are to be quoted. The erudite and pious Tholuck commended it to the "learned Germans," and said: "In preparing this work its author was able to avail himself of a rich exegetical literature; he himself examined every point independently and carefully; his remarks bear testimony to a keen and practised judgment; he is particularly careful in deciding the most important doctrinal points of the Epistle; and what is in the highest degree attractive, is the Christian mildness and moderation which he everywhere manifests; as also the expression of his warm Christian feeling which here and there breaks through." *

No sooner had our departed friend completed his Exposition of the Romans, than he began his Exposition of the Apocalypse. With what enthusiasm he searched into the dark sayings uttered on Patmos, his exhilarated pupils know right well. Never shall I forget the tones almost of inspiration with which he exclaimed: "Oh that I might have seen Michael Angelo or Guido, and besought them to transfer to the canvas three or four scenes which John has suggested to my mind. I am on the point of writing to Washington Allston and proposing to him these subjects for his pencil." So large were the conceptions, so vast the plans of

* Literarischer Anzeiger, 1834, No. 22. S. 170.

our many-sided critic! Whether the details of this, which he regarded as his most elaborate Commentary, be true or false, it will effect a revolution in our mode of interpreting the prophetic style. Many will resort to it for information, if they will not admit it as an authority. Many a finished treatise will be cut out from it, as a statue from a marble block. It is a pyramid of labor. One of its most eminent opposers has said, that "if it were compressed into two thirds its present bulk, it alone would bear the name of its author to a distant age." In rapid succession followed this veteran's Commentaries on Daniel and Ecclesiastes; both of them abounding with hints and references of rare worth. On his seventy-second birthday he began his Exposition of the Proverbs. In four months it was prepared for the press. Five weeks before his death he fractured his arm by a fall upon the snow, but he persevered a full month in correcting, with his lame hand, the proof-sheets of this his final work, and sent the last pages of it to the press two days before he died. During his life he printed more than twenty volumes, and carried several of them through the second and third editions; and whenever he republished any one of his writings, he verified anew its accumulated references to other works. His pamphlets and periodical essays occupy more than two

thousand octavo pages.* All the labor immediately connected with these voluminous publications has been performed, amid physical pain, during three, or at most, three and a half hours of each day. He has never allowed himself to engage in what he called study, for a longer portion of the twenty-four hours. These were his golden hours. No mortal man was allowed to interrupt them. They were his sacred hours. He was wont to commence them with secret, but sometimes audible prayer, and occasionally with chanting a Psalm of David in the original Hebrew. While in his study, his mind moved like a swift ship. He bounded over the waves. It required a long time each day to repair his dismantled frame, his exhausted energies. He made all his pecuniary interests, all his plans for personal comfort, all his social enjoyments, tributary to his main business, that of investigating the divine word.†

* See Appendix, Note A.

† During a large part of his professional life at Andover, he would not allow himself to sit in his study-chamber, after eleven and a half o'clock in the morning. At the stated minute, even if he were at the height of his interest in a theme, he would leave a sentence unfinished, drop his book or manuscript, and go to his physical exercise. He was once invited to perform the marriage ceremony for two friends, who had long enjoyed his esteem. He desired to gratify them, and consented to do so, on condition of their having the ceremony *after* half past eleven of the forenoon. They urged him to perform it at ten. "But that is in

But although his writings have been read on the banks of the Mississippi and of the Danube, it is not by them that he has achieved his greatest triumphs. He lives in the souls of his pupils. He has stamped an image upon them. He has engraved deep lines on the character of the churches through them. Many a professor in our colleges has reiterated the saying, "I first learned to think, under the inspiration of Mr. Stuart. He first taught me how to use my mind." The excellence of a teacher does not consist in his lodging his own ideas safely in the remembrance of his pupils, but in arousing their individual powers to independent action, in giving them vitality, hope, fervor, courage; in dispelling their drowsiness and spurring them onward to self-improvement. The vivacity of Mr. Stuart when

my study-hours!" was his reply, and, of course, another clergyman was called to the service. It will not be surmised that Mr. Stuart was divorced from books during the afternoon and evening of each day. His pupils were early familiarized to his distinction between "reading" and "studying." For his mental relaxation, he was daily perusing books of geography, history, biography, literary criticism, etc. Among the works which he "read" in his parlor, were such as Brown's Philosophy of the Mind, Brown on Cause and Effect, Bishop Butler's Sermons. He interdicted all "study" during his seminary vacations, but in the five weeks' recess of 1841, he read thirty volumes through. He exemplified the law, that change of mental action is mental rest. The irrepressible instincts of his mind for progress in knowledge, illustrated the reasoning of the old philosophers for the immortality of the soul.

he met his pupils, his exuberance of anecdote, his quick-thronging illustrations, his affluent, racy diction, his vivid portraiture of the prominent features of a theme, astonished his class, and animated their literary zeal. If all his writings had been burned in manuscript, the preparation of them in his own mind would have been a sufficient publication of them, through the minds of his scholars. By his enthusiasm in elaborating them, he disciplined himself for his oral instruction. Daily he went from the scene of their influence to his class-room. His words in the afternoon betokened his morning struggles, and quick was the sympathy which they awakened. He verified the adage, that instructors must be learners, and they cease to impart when they cease to acquire. The fresh, versatile, easy, open-hearted way in which he discoursed before his scholars on every science and every art, raised their admiration of him often to an excess. Some of them almost looked upon him as a being from a higher world. The hour when they first saw him was a kind of epoch in their history. "Never shall I forget my first interview with him," has been said by hundreds of young men. No teacher in the land ever attracted to himself so many theological pupils. The number of our Alumni is eleven hundred and eleven. But the number of his scholars

has been more than fifteen hundred. Men came to him from the Canadas, from Georgia, and the farthest West. Members of eight differing sects congregated around him, and did one ever suspect him of a proselyting spirit? They loved his freedom in dissenting from their views, but perhaps no man who knew him ever stigmatized him as a sectarian. More than seventy of his pupils have been the presidents or professors of our highest literary institutions; and in their persons he has given an impulse to classical study among the colleges of our land. Nowhere is he more gratefully remembered than in our halls of science. More than a hundred of his disciples have been missionaries to the heathen; about thirty of them have been engaged in translating the Bible into foreign languages, and have borne the results of his grammatical study to men who are to be civilized by means of it. It cheered his declining years to reflect that he had been preaching the gospel, through his missionary pupils, in ancient Nineveh and under the shadow of Ararat, as well as amid the wilds of Oregon, and on the islands of the sea.

The great work of Mr. Stuart may be summed up in a few words. He found theology under the dominion of an iron-handed metaphysics. For

* See Appendix, Note B.

ages had the old scholastic philosophy pressed down the free meaning of inspiration. His first and last aim was, to disenthral the Word of life from its slavery to an artificial logic. He made no words more familiar to his pupils than: "The Bible is the only and sufficient rule of faith and practice." In his creed the Bible was first, midst, last, highest, deepest, broadest. He spoke sometimes in terms too disparaging of theological systems. But it was for the sake of exalting above them the doctrines of John and Paul. He *read* the scholastic divines, but he *studied* the prophets and apostles. He introduced among us a new era of biblical interpretation. The Puritan fathers of New England were familiar with the Greek and Hebrew tongues. But they never devoted themselves to the original Scriptures with that freshness of interest which he exhibited, that vividness of biographical and geographical detail, that sympathy with the personal and domestic life of inspired men, that ideal presence of the scenes once honored by our Redeemer, that freedom from the trammels of a prescriptive philosophy or immemorial custom. Because he has done so much and suffered so much, in persuading men to interpret the Bible; not according to the letter, but the spirit, not in subjection to human standards, but in compliance with its own analogies,

not by conjectures of what it ought to mean, but by grammatical and historical proofs of what it does mean, he has received and deserved the name of our patriarch in sacred philology. Several weeks before he was publicly named for the Professorship which he afterwards adorned, a sagacious observer remarked to him incidentally: "You, of all men whom I know, are just the man for that Professorship. Biblical Literature is now at a low ebb throughout the country, but if you were to teach it at Andover, you would make the students there believe, in three months, that Sacred Criticism is as necessary to the successful progress of a theologian, as air is to the support of animal life." For more than forty years, the man who uttered this prophecy, has been an instructor in one of our most enterprising colleges, and he is, perhaps, more familiar than any living man with the history of our philological literature, and he now writes: "No one has rejoiced more heartily than myself at the success which has attended Mr. Stuart in his office at Andover. He has done a work there, and in the whole of our country, which no other man, as I believe, could have accomplished. Those who have come forward as theological students within the last thirty-five or forty years, can form but a very imperfect idea of the difficulties which he had to

encounter at first. But he seemed not to regard them, and they disappeared."

As it was the aim of Mr. Stuart to present theology in a Biblical form, so it was one of his chief aims to exalt the doctrine of a Saviour's atoning death. One of his reviewers, the devout and quick-sighted Tholuck, has said of him: "In respect of his theological views, he believes in all the fundamental doctrines of the Christian church of the Reformed [Calvinistic] confession. In these his extensive study of German literature has in no degree shaken his faith; though it should seem to have exercised an influence upon his method of establishing them. He forsakes the ways prescribed by those of the same faith, and the dogmatic interpreters of his own church, and seeks new paths; being led to this sometimes because scruples have occurred to him, which were unknown to them."* In a new path, however, or in a beaten one, he never went away from the scene where his Lord was crucified. Lutheran or Reformed, either, or both, or neither, he was determined to know nothing among men, save Jesus Christ and him crucified. Firm, indeed, was his faith in the sovereignty, the decrees, the universal providence of Jehovah. But these were not the heart of his theology. In his view, all

* Literarischer Anzeiger, 1834, No. 22. S. 169.

other truths clustered around the doctrine of Redemption. To make this doctrine prominent, he would depress any formula invented by man. Around the cross he gathered all his learning. At the foot of the cross he strewed his many honors. Here his quick-moving, his indomitable spirit lingered in a childlike peace. If men trusted in the Redeemer, they were welcomed to his sympathy, let them err as they might on the metaphysical theories of religion. And when he uttered censures, too severe perhaps, upon the abstractions of our divines, it seemed to be not that he loved philosophy less, for he aspired after a true philosophy, but that he loved Jesus more.

Several years ago, I heard him say incidentally : "No greater injury can be done me, than to hold me up as faultless in my mode of thinking and living." The thought never occurred to my own mind, until three days ago, that I should be called to heed this admonition while standing over his bier. He was not faultless. The sun never shone on all parts of the same body at one and the same time. If it illumine one side, it must leave the other shaded. But the frailties of our revered friend were intimately combined with his excellences. The former suggest the latter. If he made minor mistakes, it was because

he gazed too steadfastly at the great principles of things. In the celerity of his thought, he was sometimes led to overlook important incidents. Did he commit errors which he had the power to avoid? It was because he seized upon pressing exigences, and hurried forward to meet the demands of the people. He launched his vessel when the tide was up. It is one characteristic of true genius, to find out and then to meet the crisis; to put forth the influence which is demanded, and *when* it is demanded by the occasion. Mr. Stuart was always at the post of danger. When the Education Society was attacked, he was at once upon the ground. When the cause of Temperance was assailed, he was speedily in the field. When the laws of hygiene were discussed, his essays were in the newspapers forthwith. — Did he make more inaccurate statements than some other men? And did he not utter many more truths than most other men? The most luxuriant tree needs most to be pruned. — Habitually was his mind on useful themes. Sometimes this, sometimes that, but always one important idea was revolving before him. When the missionary Judson, on his recent visit to this place, came out from the chamber of our departed friend, he said, with a full emphasis, what has been repeated by many

a pilgrim on the threshold of that same chamber : “I feel that I have been conversing with a great man.” In Mr. Stuart’s conversation with a farmer, he imparted new ideas on the implements of husbandry. To the mechanic, he often seemed to have learned the trades. To the merchant, he gave instruction on political economy. To the philanthropist, he proposed new schemes of beneficence. Medical men were often surprised at the extent of his reading in their own department. If there were better metaphysicians than he, more accurate classical scholars, more correct historians, more profound statesmen, — as there doubtless were, — still, where is the man who knew so much of philology *and* philosophy *and* history *and* practical life, all combined, — who had so many knowledges of such multifarious things, and applied them all to a better purpose? If there be such a man (and there *may* be such), I am too ignorant to have learned his name.

We look for no perfect one on earth ; and had the master who is taken from our head to-day, been more punctiliously accurate, he would have been less impulsive ; and had he been less impulsive, he would not have stirred up the mind of the clergy ; and had he not aroused men to biblical studies, he would not have fulfilled his mission ; for his mission was to be a pioneer, to break up a

hard soil, to do a rough work, to introduce other laborers into the vineyard which he had made ready. If, then, he lapsed here and there in sacred literature, who are the men among us that correct him? Chiefly, the men who are in some way indebted to him for the power to make the correction. Chiefly, the men who have received from him the impulses by which they have learned to criticise him. Chiefly, the men who would have remained on the dead level of an empirical philology, had they not been quickened to an upward progress by his early enthusiasm. If the eagle in his flight toward the sun, be wounded by the archer, the arrow that is aimed at him is guided by a feather from the eagle's own broad wing.

He who now lies before us had faults of character. But he might have concealed them, if he had possessed more cunning and less frankness. He was ready to acknowledge his errors. Had he been adroit in hiding them, he would not have been a man of progress, nor that transparent, open-hearted man who won to himself the general love. Spreading himself out over various departments, he was free in his speech upon them all. Had he not been thus adventurous, he would not have roused so many classes of minds to such diversified activity. He wore a glass before his

heart. He spoke what he felt. We know, and the world know the worst of him! and this is his highest praise. He had no hidden mine of iniquity. His foibles do not lie buried beneath our soundings. But it is no common virtue which is honored in every farmer's cottage of the town where he has lived for two and forty years, and which is venerated by missionaries of the cross on Lebanon and at Damascus. I have heard him praised by Tholuck, and Neander, and Henderson, and Chalmers, and by an Irish laborer, and a servant boy, and by the families before whose windows he has taken his daily walks for almost half a century. His influence as a divine, is to be widened and prolonged by the fact, that on the hills and in the vallies around his dwelling, there is neither man nor woman nor child, who has known him, and does not feel that an honest Christian rests from his labors,—an Israelite indeed, in whom was no guile.

The old age of Mr. Stuart honored God in illustrating the wealth of the inspired word. In his sixty-seventh year, he read all the tragedies of Aeschylus, for the sake of detecting idioms and allusions explanatory of the Bible. There were three hours in every day, when he forgot all the pains of advancing years, and all the turmoils

of the world. More than once with his wonted vivacity, has he repeated the sentiment of Heinsius: "I no sooner come into my library, than I bolt the door after me, excluding ambition, avarice, and all such vices, and in the very lap of eternity, amidst so many divine souls, I take my seat with so lofty a spirit and such sweet content, that I pity all the great and rich who know not this happiness." A few years ago, when he made a certain discovery with regard to the book of Job, he could not sleep for more than thirty-six hours. They were hours of a grateful interest in the wonders of the Bible. At his death, he had formed the plan for several commentaries which would have engrossed three years of his time.* His solace was in the book of books. It never tired him. Not seldom was it his meditation all the night. It presented to him exhaustless stores. Near the end of his life he expressed a religious gratitude that the Hebrew language had become to him like his mother tongue, and that the simple reading of the Hebrew text opened the sense of passages which had before been closed against him. When asked, whether he retained his con-

* He intended to write soon a second Exposition of the book of Proverbs. It was to be popular in its character. Its plan was admirable. He recently collected the materials for an Exposition of the book of Jonah, and also for the book of Job. He left written notes on the Epistles to the Corinthians.

fidence in the great system of truths which he had defended, he answered with a strong emphasis: "Yes." Have you any doubts with regard to your former principles? was the question; and the energetic answer was given at once, "No." As he approached the grave, he became more and more hopeful that these principles would soon triumph over all opposition. — "I have long since learned," he said, "that feelings in religious experience are deceptive. I look mainly to my life for my evidence. I think that my first aim in life has been to glorify God, and that I have been ready to labor and suffer for him." When afflicted with severe pains, he loved to repeat the words, "Wearisome days and nights hast *Thou* appointed unto me." He had thought of death long and carefully. He was familiar with it. He was ready for it. It was less to him than a Sabbath day's journey. "This is the beginning of the end," was his placid remark with regard to his broken arm; and after alluding to the pains which it caused him, he added: "Such troubles make the peaceful asylum of the narrow house look very inviting." When he heard the hope expressed that his last sickness would be unto life and not unto death, he replied, "Unto the glory of God, but unto *death*" — "I am prepared to die. — O God! my spirit is in thy hand! Have mercy, but thy will be done." On the first Sabbath

of the New Year, when the storm was howling around his dwelling, he fell asleep. Peaceful, as to a night's repose, he entered on his long rest.*

Hearing of a severe personal affliction, he once said, in the language of Beza after the death of Calvin: "Now is life less sweet and death less bitter." So may that venerable matron say, now that the companion of her youth has been taken up out of her sight. Let her honor God, that she has been allowed to alleviate the cares of one, who has enabled so many Missionaries of the cross to translate the Bible for the untutored Indian, and the learned Brahmin. Let her be thankful that she has been permitted so to order her house, that light has radiated from it upon the banks of the Ilissus and the Euphrates. Some of the most important volumes which the disciples of her husband have given to the world, are prefaced with the significant and amiable announcement, that they were written in the bosom of his family.† Her domestic cares have been for the church.

* See Appendix, Note C.

† A volume of meaning is beautifully compressed into Dr. Robinson's dedication of his *Biblical Researches*: "To the Rev. Moses Stuart, Professor of Sacred Literature in the Andover Theological Seminary, these volumes, the fruits of studies begun in the bosom of his family, are respectfully inscribed, as a token of grateful acknowledgment on the part of a pupil and friend."

Her household arrangements have been made for the culture of mind. They have ministered to the comfort of one who has now, as we suppose, been welcomed to the school of the prophets and the apostles by more than two hundred of his ascended pupils. Then let her exclaim, as she has often heard her departed husband exclaim in this sacred place: "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

And the children of our deceased father will mourn most of all, because they have lost their opportunities for easing the toils of him who delighted in toiling for them. They cannot weep for the dead. They know his fitness for that world where his active spirit has found a congenial element, and where all his activity is rest. They have often witnessed his aspirations to see the old prophets, on whose words he had lingered so long. They have often observed his exultation at the thought of meeting Isaiah and Jeremiah, of conversing with Paul on the depth and the height, the length and the breadth; and of beholding the face of John, whom he had almost seen in vision here below. Let them be thankful for his present communion with the Man of Sorrows, whom he has longed to see face to face, and in whose presence he has hoped to enjoy eternal health.

And while we unite our prayers for the children of our revered friend, we must remember his spiritual sons, who are scattered throughout the wide world, from the prairies of Wisconsin to the shores of the Bosphorus. In Canton and under Table Mountain, in Ceylon and at Jerusalem, they will feel that they have lost a father. We are the bereaved children of a scattered family. We have received impulses from him, which will affect us through our eternal life. Then let us honor him by a new love to that Volume which he prized more and more unto his dying hour, and by remembering with a new affection those words of his which we have all read: "When I behold the glory of the Saviour, as revealed in the gospel, I am constrained to cry out with the believing apostle, My Lord and my God! And when my departing spirit shall quit these mortal scenes, and wing its way to the world unknown, with my latest breath, I desire to pray, as the expiring martyr did, Lord Jesus, receive my spirit."* "I ask for no other privilege on earth, but to make known the efficacy of his death; and none in heaven, but to be associated with those who ascribe salvation to his blood. Amen."†

* Conclusion of his Letters to Channing.

† Conclusion of his Two Sermons on the Atonement.

A P P E N D I X .

As the Author was called unexpectedly to preach at the interment of Mr. Stuart, and was obliged to prepare hastily for the sad occasion, he has deemed it not improper to make various additions to the sermon then delivered. He has not pretended, as the limits of a single pamphlet forbid the attempt, to give a full portraiture of his teacher's character and life.

NOTE A, p. 34.

It is to be regretted that a complete list of Mr. Stuart's published writings cannot be made out at present. The following is an imperfect catalogue of them : —

- Two Sermons, preached at New Haven, one immediately before, another soon after, his resignation of his pastoral office. 1810.
Grammar of the Hebrew Language, without points. 1813.
Sermon before the Salem Female Charitable Society. 1815.
Sermon at the Ordination of the Missionaries Fiske, Spaulding, Winslow, and Woodward. 1819.
Letters to Dr. Channing on the Divinity of Christ. 1819. Fourth American edition in 1846.
Sermon at the completion of Bartlet Hall, Andover. 1821.
Grammar of the Hebrew Language, with points. 1821. Sixth edition in 1838.
Letters to Dr. Miller on the Eternal Generation of the Son of God. 1822.
Two Discourses on the Atonement. 1824. Four editions.
Winer's Greek Grammar of the New Testament. Translated by Professors Stuart and Robinson. 1825.

“A monument should be erected to his memory by his pupils. I hope that the subject will receive immediate attention. The father of sacred literature in this country, deserves this tribute at our hands.”

NOTE C, p. 48.

Professor Stuart died at ten minutes before twelve o'clock on Sabbath night, January 4, 1852, aged seventy-one years, nine months, and nine days. He had been a preacher of the gospel forty-seven years, a teacher of youth forty-one years, a Professor in the Theological Seminary thirty-eight years. His death was so sudden and tranquil, that but few of his family were apprized of it before the morning. The tolling of the chapel, and of the village bells on Monday, announced the sad event to his townsmen, many of whom did not know that he had been dangerously sick. His disease was the influenza, accompanied with a typhoid fever. His funeral was attended on Thursday afternoon, January 8, 1852, by a large concourse of clergymen, pupils, and friends. Rev. Prof. Stowe, of Bowdoin College, introduced the exercises with an Invocation and the reading of select passages from the Bible. Rev. Prof. Emerson, of Andover, offered the funeral prayer. The choir then sung the four hundred and fifty-fourth Hymn of the Church Psalmody:—

“Thine earthly Sabbaths, Lord, we love.”

This was a favorite hymn with the deceased, and one which he had sung on every Sabbath of the past two years. After the sermon, the choir sung the last three stanzas of the seventeenth Psalm, Long Metre, Third Part, in the Church Psalmody:—

“This life 's a dream, an empty show.”

These were also favorite stanzas with Mr. Stuart. On the Sabbath after his interment, many clergymen of various sects and in distant parts of New England, noticed his death in their pulpits.